Christian Courier

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Where are men on Sunday morning?

Reformed Church finds two to one ratio

Irene Bom

NIAGARA FALLS, Ont. — Few churches have tallied the statistics, but Rev. Maria Buckingham knows what she sees when she looks out over her congregation Sunday mornings: women.

"For every male attending, there are three to four females," notes the rector of St. Martin's Anglican Church in this city.

While the situation is not unique to either her flock or even to her denomination, few church headquarters seem to be doing anything about it.

Rosters versus attendance

Doug Flanders, information officer with the United Church of Canada, says the imbalance "has always been there" as "more of a subjective thing" with few hard numbers attached.

"You can really see the difference — I've heard the ratio of 60 [women] to 40 [men] tossed around," says Flanders.

The large number of women filling the pews may have escaped official notice because it does not always show up with a quick glance at church rosters, most of which record who was baptized but not who regularly attends. Especially in mainline churches, those figures can be rather far apart.

Flanders says the gender gap has widened in the past "20 to 30 years" as the governing boards of local churches have moved from five to 50 per cent — "if not more" — women. Neither the United Church nor the Anglicans have launched any church-wide efforts to reverse the trend.

"I think the current concern is more the aging of the church," says Buckingham. The much-publicized graying of the church is causing financial crises for both the Anglican and United churches.

KOSTI RUOHOMAA/ LIFE

The ratio of women to men in some churches is three to one. Because women live longer than men, an aging church is often especially short on men.

Two to one for Reformed

A recent survey of attendance in the Reformed Church in America (RCA) found that women outnumbered men two to one.

What surprised Don Luidens, a sociologist at Hope College in Holland, Mich., who helped conduct the study, was the uniformity of the results. "These numbers were absolutely consistent, right from early teens through to seniors," he says.

See **MALE** *p. 2....*

Street worker panhandles to join ministry conference

Robert VanderVennen

TORONTO — There's an army out there in the trenches of our inner cities. Their chief weapon is love. They try to catch street youth as they run, showing them the love of God and communities of love which can meet their need for acceptance.

Serving street youth is a lonely job, risky and uncertain. So street workers expressed excitement about a national conference just for them — the first ever. Over 300 of them came to Toronto from 50 different evangelical Christian agencies. They buzzed with anticipation as they met others from all over Canada who have similar ministries. One even panhandled to get his registration fee, and paid it in quarters.

PHOTO: ROBERT VANDERVENNEN

Pat Nixon describes Calgary's Mustard Seed Ministry.

Conference participants started off by visiting some Toronto street ministries like Covenant House, Yonge Street Mission's Evergreen drop-in centre, Youth For Christ's Frontlines in Weston, Sanctuary, and the First Nations Independent Gospel Assembly. And they sang their heads off and listened to a lot of band and solo music — music is an important part of street ministry.

Nouwen's devotions set tone

Henri Nouwen, priest and writer known for his work with the profoundly handicapped, led off with devotions two of the three mornings. We are God's beloved, he stressed, and we need to claim our "belovedness." Then we must pointedly know our brokenness, which we need to acknowledge and even befriend, especially if we work with broken street people. We need to put our pain, suffering and brokenness under the blessing of God, not under God's curse. Street people, too, must embrace their suffering, said Nouwen, so that this suffering can be healed by Jesus as he breaks bread with us.

A great number of well-attended workshops gave perspective and front-line stories of street ministries. Catharine Thompson described a major study she did as a student at the Institute for Christian Studies dealing with why youth leave their homes and run to the streets. She found that youth seek and actually find love and acceptance on the

See **MORE** *p.2...*

In this Issue

Unrepentant Richard Nixon.....p.10

Follow Paul to Philippi.....p.11

El Salvador elections.....p.12

South Africa elections.....p.13

400 B.C. men promise to let go of killer instinct

Irene Bom

SURREY, B.C. — What began with a few men watching videos in a livingroom a few months ago has turned into a popular Christian equivalent of the men's movement in B.C.'s lower mainland.

The first Canadian chapter of Promise Keepers/Men of Integrity got off the ground this month after over 400 men showed up to view videos telling them to be more godly men.

"It has not been a question of selling, but of how to keep up with the interest. This is obviously touching men where they are at," says David Koop, 40, one of the original viewers.

The men's group was started by Colorado University's head football coach four years ago as an interdenominational lay

See **MEN** *p.3...*

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News

More youth on streets, says conference

...continued from p. 1

streets that they never knew at home. Thompson quotes Denise, a 17-year-old running from sexual abuse by her grandfather: "When I came downtown and was immediately accepted and drawn in without question, I knew I belonged, and that everything would be okay."

Family therapist Mary VanderVennen helped identify the kinds of families from which kids run to the streets. Often the families are excessively strict, or have no rules at all, or are not able to show love, she said. Therapist Diane Marshall showed how to establish appropriate boundaries that help workers keep a healthy balance of self-care and care of others. John McLaverty talked about team-building and the dangers of staff burnout, while Tim Huff showed how to build the trust of the supporting community.

Case studies

There were case studies of ministries throughout Canada. Pat Nixon told the exciting story of the Mustard Seed Ministry in Calgary which has grown fantastically and involves over 150 trained volunteers each week. Ken Stade described The Firehall ministry in Winnipeg, a ministry of Youth For Christ, and Andre Normandin described the training program of Operation Mobilization in Quebec for ministry to street youth, prostitutes and the homosexual community.

The streets are actually safe, emphasized Tim Huff, and street workers are not at physical risk. The media overemphasizes such violence as there is. There are about 100,000 street youth in Canada and the number is growing. Most come from Caucasian homes. So street workers, too, are mostly white.

Terry Leblanc of Manitoba gave an overview of youth culture in Canada today. The conference included workshops on prostitution, substance addiction, suicide, AIDS, ex-offenders on the street, violence, street poverty, employment of street youth, networking, nonviolent crisis intervention, discipling street youth and much more.

Organizers and participants expressed great satisfaction with the conference and there may be a similar one in two years.

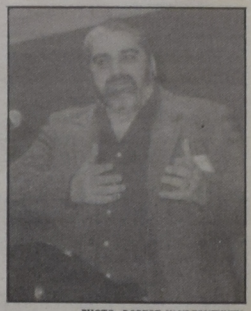

PHOTO: ROBERT VANDERVENNEN

Rick Tobias challenges street workers to think theologically about street ministries.

Male dropout a 'painful part of feminizing'?

...continued from p. 1

The only blips on the graph came with a dip for male attendance in the 30-45 age range — "the saying 'a little child shall lead them' seems to be more true for mothers than fathers," notes Luidens — and a small rise for small town churches.

But the study published this winter in the *Reformed Review* pointed out that the RCA is not alone. "Even the most fundamentalist groups have an overwhelming proportion of women," says Luidens. "People just didn't do a lot of gender breakdown study before."

Half-half for CRC

A recent survey by the Calvin College Social Research Center points to different results. Director Rodger Rice says that the more accurate of two recent surveys lists the number of female members between 51 and 53 per cent. Both the RCA and CRC researchers went by membership figures because in these denominations there is no substantial difference between the rolls and attendance.

"The graying of a church also feminizes it, because women tend to live longer than men," notes Rice. "My guess is that the core of the CRC is graying, and thus feminizing. But those effects are being offset by the large groups of young, male Koreans that it has absorbed."

For reasons, there is the factor of industrialization: men at work may have been secularized more quickly than married women at home.

Luidens says the CRC has more male attenders because it has more Canadian (read: traditional) congregations and because it is still benefitting from the large number of single Dutch men who joined the CRC in North America when it still worshipped in Dutch.

'Painful part of feminizing'

A larger reason that keeps men from church, according to Luidens, is related to the women's movement. He calls the male dropout trend, in part, the "painful part of feminizing."

"The church has not yet discovered a place for men without them being in charge. The shift from the male language of control and judgment to the female language of grace is a hard transition to make," adds Luidens.

But Roger Hutchinson, a professor at the United Church theological college in Toronto, disagrees. "Churches don't seem to be splitting along gender lines, between dad and the sons and mom and the daughters, do they?" he points out. But he adds: "Churches should make decisions by what is right, not what we think will fill the pews."

Luidens says that a feminization of faith since the 19th century — in which the church was relegated to the private comfort zone of wives and children — also helped push men out of the pews.

Craig Van Gelder, domestic missiology professor at Calvin Seminary, adds that Christian schools have also helped to keep men and youth in the CRC.

As to the link between gender balance among leaders and imbalance among pewsitters, he's "made a mental note to watch this trend in the CRC," he says.

"It's certainly raises some interesting questions, doesn't it?"

Street workers need to 'do their own theology'

Robert VanderVennen

TORONTO, Ont. — Street workers need to think biblically and theologically about their ministries, Rick Tobias, executive director of Yonge Street Mission, told 300 street workers recently at their first national conference.

Theology should not be done abstractly, in a vacuum, Tobias said. "Theology belongs to the people, and we street workers need to hear what God is saying to us. We need to think right in order to act right," asserted Tobias. "It takes courage to think theologically and it's easy to use Scripture to oppress the vulnerable. It's risky to say what God thinks."

The Bible has a lot to say about orphans, and street youth are today's orphans, said Tobias. Orphans have the right to be safe, he said, quoting Exodus 22. Street youth have the right to justice, the right to be served and protected. They have a right to be on "Main Street," and the right to stay there even when foreign dignitaries come to town.

In Hebrew society orphans had the right to be included in the nation, Tobias pointed out, and the nation was expected to embrace them. There were tithes for orphans, and the right to glean. Maybe "seconds" from business manufacturing are today's equivalent of the biblical gleaning.

It's terrible for today's youth not to be needed, he added. Youth have a right to connectedness, which many of them don't find at home. We need to be with them, and not simply in the drop-in centre or the office, but in their "office," the street. There's a difference between visiting and making appointments.

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News

Men probe each other on spiritual strength, sex lives

...continued from p.1

movement. Over 50,000 men joined the annual rally in Boulder, Colorado, last summer.

In the B.C. group men aged seven to 87, most of them members of evangelical churches, have pledged the seven promises of a Promise Keeper. That pledge includes commitments to "spiritual, moral, ethical and sexual purity," to build strong marriages, to reach beyond barriers between races and denominations and to pray for their pastors. The men also gather in small groups and one-on-one to probe each other on their spiritual, family, job and sex lives — providing accountability in the way that church elders are instructed to do.

PHOTO: CC FILES

Promise Keeper chair Tom Iwama

Hunting doesn't always work

"Most guys are into the hunter/killer attitude until they discover that that doesn't always work, that life is more complex," says Koop.

"We're not giving a pull-yourself-up-by-your-bootstraps message. We're saying, God is our strength, and we need each other," he adds.

That message is especially needed by men, whom Koop says "are starting to see that we do have a place beyond winning marketplace games."

"Guys are beginning to learn that we have a God who values relationships," Koop adds.

So men in church should be encouraged to let go of the hunt-and-kill instinct — but not all the way.

"If we reduce the church experience to a touchy-feely time, we will lose men," says Koop. "We have to regain a sense of being at war spiritually."

Koop says the group works outside of individual church structures because "as soon as you institutionalize a relationship, it dies."

Influence men's movement

According to one Anglican priest who says men make up only a quarter of her Sunday worshippers, such movements are a good way to get men to fill the pews again.

"Men have to start taking responsibility for themselves in this area," says Maria Buckingham of Niagara Falls, Ont. A new men's club in a nearby parish "has made major strides" in making men more involved, she says.

But another reason for men to jump into such groups is to influence a growing movement to put men in touch with their feelings. Buckingham says, "Right now the [secular] men's movement is taking on New Age and native spirituality tones. Christian men could offer a lot of insight."

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Alberta government appeals homosexual rights case

John Pater

EDMONTON — A change in homosexual rights has been put on hold in Alberta. The Alberta government is appealing a court decision that sided with Delwin Vriend (CC, April 29).

Vriend is a former employee of The King's University College. He was fired from his job there as a lab instructor three years ago when he admitted he was in a homosexual relationship. Vriend then challenged Alberta's Individual Rights Protection Act because it did not specifically protect the rights of gays and lesbians.

Last month a Court of Queen's Bench judge ruled in favor of Vriend and stipulated that a person could not be discriminated against because of sexual orientation. However, now the Alberta government is appealing that decision to the Alberta Court of Appeal.

The move toward an appeal means the advance in homosexual rights is put on hold until the higher court decides the matter. That will likely not happen for three to six months.

The Alberta government will be arguing that homosexual rights are already protected under the Canadian Charter of Rights and Freedoms and therefore don't need to be duplicated in Alberta's human rights law — the Individual Rights Protection Act. Whichever way the higher court rules, it will likely have no impact on Christian institutions like The King's University College. There are various clauses in the Individual Rights Protection Act which allow discrimination based on employment requirements and other "reasonable and justifiable circumstances."

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Editorial

Seek first the kingdom of contemporary speech

Imagine asking a gas station attendant what "righteousness" means to him and being told that it makes him think of racism. It happened to me last week. Imagine this fellow coming to church and hearing the minister preach about being righteous. Will he think that he's walked into a meeting of the Ku Klux Klan?

One of the most important teachings of the Bible is the one about righteousness. It's also one of the most difficult concepts to communicate.

"Seek righteousness, seek humility," urges the prophet Zephaniah. Jesus echoes that statement when he says, "Happy are they who hunger and thirst for righteousness." And then there's the famous instruction in the Sermon on the Mount about seeking first the kingdom of God and his righteousness.

From God's perspective, righteousness is *numero uno* when it comes to determining how individuals and nations should shape their lives. After all, righteousness makes a nation great (Prov. 14:34), and the person who pursues righteousness, finds life (Prov. 21:21). Strong stuff. Potent medicine for a sick world.

Beautiful language as well, but ... outdated. You may feel like screaming from the rooftop to people below: "Pursue righteousness instead of power and security!" but will people understand you? The problem is that "righteousness" no longer communicates in most parts of the English-speaking world. When do you hear the word used in public? Try asking people in the street what righteousness means and see what kind of responses you get (see survey on opposite page). The word has very little currency.

A loaded word

And that's too bad. And the reason it's too bad is that there is no other word in the English language that can quite replace it. A quick study of the Bible will show that "righteousness" stores a treasure of meanings.

The first thing that will strike you is that Scripture uses the word to indicate the opposite of wickedness. If we take that meaning in its absolute sense, only God is righteous, while "no one living is righteous" (Psalm 143:2).

Another use of it indicates having been declared innocent or just, "as through the obedience of the one man the many will be made righteous" (Rom. 5:19).

But the Bible also uses the word to distinguish between people who seek to do God's will and those who don't. We are told in the Genesis account that Noah was a righteous man. That doesn't mean he was sinless, but it does mean that his faith and faith deeds were counted as righteousness. According to Proverbs 29:7, "the righteous care about justice for the poor, but the wicked have no such concern."

Poor and breathless

But one thing the Bible is clear about when it talks about righteousness: it is never *our* righteousness that sets us apart from evil people. It is always God's righteousness that lives in us when we do his will. The minute we attribute righteousness to ourselves we have become self-righteous.

And, on top of that, righteousness is always out of reach. It's not for nothing that we are urged to *seek, pursue* or *thirst and hunger after* righteousness. The minute we think we *possess* righteousness, that it is a quality that simply sticks to us, our righteousness has become "as filthy rags" (Is. 64:6).

Righteousness is a little bit like a mechanical rabbit being chased by a bunch of breathless and stupidly hopeful greyhounds. They catch up only after the race is over! "The time has come for my departure.... Now there is in store for me the crown of righteousness," wrote Paul (2 Tim. 4:6-8). We enter into the kingdom of righteousness only after we die.

But painting the pursuit of righteousness as a rabbit chase is a caricature. Those who seek righteousness know about the joy and peace that pervades them. Going after righteousness is not a mad dash for the finish; it's like savoring a book while moving toward the ending.

Understandable language

How can we communicate all this to our society without using a word they no longer understand? The closest we can come is to use a number of statements to replace the suitcase word "righteousness." We can tell people that they can be declared innocent, and urge them to do what's right, to be merciful, to pursue justice, to flee sin, to care for the poor, to allow Jesus to work in them, to love God and neighbor.

And how do we communicate the rich concept "Seek first the kingdom of God and his righteousness" to people of the 1990s?

The *New English Bible*, which was published by the Oxford University Press and Cambridge University Press in 1961, simply says: "Set your mind on God's kingdom and his justice before everything else." In fact, this translation never uses the word "righteousness" but always uses contemporary language to get the message across. Instead of "Be careful not to do your 'acts of righteousness' before men," it says: "Be careful not to make a show of your religion before men."

The J.B. Phillips translation uses words like "goodness" and "good" to get the idea of righteousness across. And the Rev. Jan Pereboom tells me that the Hebrew origin of the word denotes what God or my neighbor may expect from me. "It's very much a subjectively felt value," he adds.

In the light of all this, I propose that, in spite of our attachment to the word "righteousness," we use it as little as possible and substitute words like "justice" and "goodness."

Righteous people are people who do God's will. Why not urge people to "seek first the will of God and his justice"?

It's important that we communicate the good news in understandable language. **BW**

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Agriculture/Letter

Drinking unpasteurized milk is like playing Russian roulette

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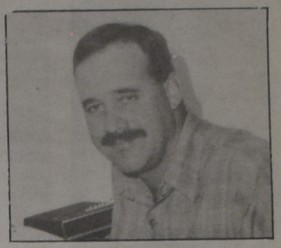

An Ontario dairy farmer, charged by the Ontario Ministry of Health with selling unpasteurized milk and raw milk products, is scheduled to appear in court this month; he might be fined $10,000.

Michael Schmidt, a Grey County farmer, is a bit of a maverick. He says he's determined to fight for farmers' rights to explore niche-market opportunities for raw dairy products and consumers' rights to choose, even if it means he ends up in jail.

Schmidt is a German immigrant who has been in this country for 10 years or so. He has been featured on television programs (he's also a musician and a conductor) and has been both a milk and a cream producer.

'Law breaker'

Last year, when milk quota prices were high, Schmidt sold his quota and started selling unpasteurized milk to nearly 100 customers who signed "lease-a-cow" agreements for his herd of dairy cows. He also sold unpasteurized milk and unpasteurized dairy products from an organic food store that is operated by his family on his Durham-area farm.

Schmidt was charged under Section 18 of the Health Protection and Promotion Act which says no person shall sell, offer for sale, deliver or distribute milk or cream that has not been pasteurized in a plant licensed under the Milk Act.

Under the Milk Act he must have a licence to produce and market milk and to operate a milk plant. The regulations require inspection and approval of premises, and milk testing to determine if all regulatory standards are being met.

While Ontario dairy farmers do a fairly good job to ensure that the raw milk they produce is wholesome, unpasteurized milk is not safe to drink. Even on the cleanest farms, bacteria can enter the milk supply during the milking process or handling and storage. Because milk is such a nutritious food, it provides an ideal place for bacteria to grow and multiply.

Some of the more common bacteria found in raw milk include coliforms, pseudomonades, streptococci and staphylocci. Since Canadian cattle are now essentially free of brucellosis and tuberculosis, dairy farmers mistakenly think raw milk poses little threat to human health. It's common knowledge that most dairy farmers, and those farmers who keep a cow or two for their table milk, consume the raw milk they produce. They don't bother to home pasteurize the milk because it's too much work.

A popular, potentially dangerous habit

Last month I asked 20 Ottawa Valley dairy farmers about their milk drinking habits and was surprised to find out that all 20 farmers (or their spouses) said they drink unpasteurized milk. Many surveyed said people have been drinking raw milk for hundreds of years and it's a lot better than the lifeless milk in the stores. One person, however, said they keep some "boughten" milk in the fridge for visitors.

So I asked Dr. Tom Feltmate, who is the associate director of epidemiology and risk assessment, agri-food safety for Agriculture Canada Food Production and Inspection Branch in Ottawa for some comments regarding drinking raw milk. Dr. Feltmate said farmers who drink raw milk have built up natural immunities to it over the years. He believes it is very risky for the public and especially young children to be drinking raw milk.

Dr. Feltmate told me about a kindergarten class in southern Ontario a few years ago going to visit a local dairy farm. The producer wanted the kids to experience raw milk, the way nature wanted it to be consumed. Unfortunately, this producer's herd was carrying a rather large load of organisms responsible for what is known as "hamburger disease" or "barbecue syndrome." And 50 out of the 75 children were infected, three of them suffering severe kidney damage.

"We see new organisms becoming more prevalent," said Dr. Feltmate.

The Ontario Ministry of Health is right in charging Michael Schmidt. Nobody, including farmers, should be drinking unpasteurized milk. It's like playing Russian roulette. June is dairy month. Enjoy that cold glass of pasteurized milk.

Maynard Vander Galien is an Ottawa Valley (Renfrew) dairy farmer and newspaper columnist. The Vander Galiens have always pasteurized the milk they drink.

Street knowledge survey

I approached 10 people in succession at a service station and outside a grocery store and asked them what "righteousness" meant to them. Here are their replies:

"Do what you want..., uh... I associate it with racism."

"I don't know...doing what's right, I suppose."

"I'm not interested."

"What's good, what's proper."

"A tendency to be correct and aloof, as in: 'He's so bloody righteous.'".

"I don't know. It doesn't mean anything to me."

"God is righteous so it means being very good."

"No, it doesn't mean anything to me. By the way, don't bother our customers. It says no loitering on the sign."

"I think of greatness. Actually, it's a kind of slang. You might say, 'Man, he's awesome, he's righteous!'"

"I agree with him."

Working with the mentally ill rewarding

Congratulations on providing a front page story on mental health ministry.

Your article "Invisible asylums still exist for mentally ill" (May 13, 1994) accurately and pointedly emphasizes one aspect of mental health ministry, namely its unpopularity, which results in underfunding, low support and minimal involvement. The examples given by Markus Lise, Rudy De Vries and Al Dreise could be multiplied endlessly.

The article, however, misses the joy and hope mental health clergy and other mental health workers find in their ministry.

When one is in daily pastoral contact with mentally ill persons one is the grateful recipient of wisdom, vision and love. One also becomes indebted to the many laypeople and local clergy who support this ministry. Here at Whitby Psychiatric Hospital support for our ministry has come from Immanuel Christian School, Durham Christian High School, Hebron Christian Reformed Church and many others.

Despite the many difficulties in this ministry, one comes to find a real sense of purpose. I recall that the Rev. Thomas Floyd, who was the first full-time, hospital-employed mental health chaplain in Canada, said after 20 years of service that he would not have given up that experience for all the tea in China.

Your readers might be interested in knowing that this year marks the 45th anniversary of Tom Floyd's appointment. We will be celebrating that event (and the joy Floyd found in his ministry at Whitby Psychiatric Hospital on Tuesday, November 1. The theme will be "Mental Health Ministry in your neighborhood." (More information is available by phoning (905) 430-4026 or (416) 364-4526.)

Once again, thanks for tackling the topic of mental health ministry on your front page.

Rev. Dr. G. Grant Schwartz
Director of Pastoral Care
Whitby Psychiatric Hospital
Whitby, Ont.

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Sports

Loyalty to local zoos

SPORTS

John Byl

PHOTO: THE WORLD BOOK ENCYCLOPEDIA

Male tiger

Some zoos are open year-round. But most zoos I am aware of wisely limit their seasons a little. Creating artificial winter conditions in the summer for winter animals seems ludicrous; as does taking snow off the grass in winter for summer grazing animals. But if money can be made by zoo keepers extending the season, it will be done. Because of my work schedule I tend to watch these beautiful animals mainly in the summer.

I especially like the aviaries. I enjoy falcons, orioles, cardinals, eagles; but I'm particularly captivated by the colorful local blue jays. I have also enjoyed the penguins, hawks and even mighty ducks, but more so in the winter.

We also play with some "birds." During the summer I occasionally catch a "bird;" though try as I might I have never caught an eagle. And don't think ill of me and my family when we hit a "bird" around in the backyard — in a non-Winfieldian manner.

Some are 'vicious'

I also enjoy the more rugged animals, including tigers, lions, rams, bears, panthers, and their ever popular cubs, persistent bulls, and broncos, but their ranges are in the U.S. Midwest and down South, so I don't have much opportunity to watch them.

Perhaps it is the controlling instinct in me that helps me enjoy watching cowboys, roughriders and stampeders, Indians, redskins and braves. But such things are like the Rockies: living in Central Canada I do not see them enough to appreciate them, much less develop a positive attachment to them.

I am not really a mariner — perhaps that's because the largest nearby body of water is Lake Ontario — but I do enjoy an occasional glimpse of sea life. It is neat to watch the marlins, dolphins, whales, and most recently, the dangerous sharks.

Developing favorites

I guess because I am a Canadian my loyalties are not much inclined to Yankees, and I am not much for pompousness at the zoos. I am also not much inclined to the maple leaf since it grows more in Ontario than the West. Call me what you may, a Canadien or loyal Canuck, I prefer the latter, probably because I spent most of my early life on Canada's West Coast.

Perhaps it is the Canadian in me to also appreciate the Eskimos even though I have never lived near them. The West Coast giants on the U.S. side of the border are too far away for me to appreciate. And senators and kings — except for a few notables — seem to waste their time and mine! My job, though, does involve royalty, so I shouldn't be too critical of dignitaries.

It is interesting to observe public display of loyalty to the local zoo. Hats, shirts, shoes, and even painted faces on people on their actual visit to the zoo, are worn by many of us as expressions of loyalty, and at times as expressions of status.

The world of sport *can* be a zoo and can make a zoo of our life. Though some of us might spend each day at the zoo, in season and out of season, it is probably wiser to make only occasional visits — perhaps with the whole family — and use the other time to be with our own young.

John Byl is associate professor of zoo keeping at Redeemer College, Ancaster, Ont., and a coach to some Redeemer Royals.

FROM COAST TO COAST

ENGLISH RADIO:

BRITISH COLUMBIA

Abbotsford-CFVR	7:30am	850
Burns Lake-CFLD	9:15am	1400
Kitimat-CKTK	8:30am	1230
Osoyoos-CJOR	8:00 am	1490
Penticton-CKOR	8:00 am	800
Port Alberni-CJAV	7:00 pm	1240
Prince George-CIRX	7:00am	94.3
Princeton-CIOR	8:00 am	1400
Smithers-CFBV	9:15am	1230
Summerland-CHOR	8:00 am	1450
Vancouver-CJVB	7:00 am	1470
Vancouver-(fm)	7:00 am	103.3
Vernon-CJIB	9:30pm	940

ALBERTA

Brooks-CKBR	8:00am	1340
Edmonton-CHQT	7:30am	880
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	8:30 am	1230
High River-CHRB	6:30am	1280
St. Albert-CHMG	8:00 am	1200

SASKATCHEWAN

Estevan-CJSL	8:00am	1280
Weyburn-CFSL	8:00am	

MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

ONTARIO

Ajax-CHOO	9:30am	1390
Atikokan-CFAK	9:30am	1240
Burlington-CING (fm)	8:00am	107.9
Chatham-CFCO	6:00 am	630
Fort Frances -CFOB	9:30 am	640
Guelph-CJOY	10:00pm	1460
Hamilton-CHAM	6:30 am	1280
Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	6:30 am	96.3
Newmarket-CKDX	9:00 am	1480
Oshawa-CKAR	8:00am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHVR	10:00am	1350
St.Catharines-CKTB	7:30pm	610
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Windsor-CKWW	6:30 am	580
Wingham-CKNX	10:30am	920
Woodstock-CKDK (fm)	8:00am	102.3

NEW BRUNSWICK

Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:00am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630

QUEBEC

Montreal-CFQR (fm)	7:30am	92.5

NOVA SCOTIA

Digby-CKDY	6:00am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450

FRENCH RADIO:
Perspectives Réformées

ONTARIO

Cornwall-CFIX	9:30am	1170
Timmins-CRCL	9:30am	620

QUEBEC

Montreal-CHRS	8:00am	1090
Valleyfield-CFLV	8:45am	1370

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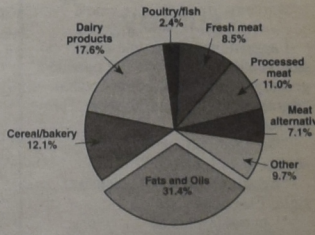

Source: Agriculture Canada Nutrient Assessment Program. AGNAP, 1992 NC

1920 Friesepalen 1995
Reunie

Ter gelegenheid van het 75-jarig bestaan van de Christelijke school "Rehoboth" in Friesepalen, wordt op 30 september 1995 een reunie gehouden voor oud-leerlingen en leerkrachten. Contact adres voor informatie en het doorgeven van adressen van in Canada wonende oud-leerlingen is:

Marie Van der Wal
R.R. #6, Forest, ON N0N 1J0
Phone: (519) 899-2583

Media / Arts

School drama fest: students want to 'play it again'

Marian Van Til

ANCASTER, Ont. — "I wanted to take all the isolated Christians doing theatre and bring them together. I also wanted to show students professional theatre people so that they do away with the idea that theatre is a game that you get rid of when you get your business major."

That's how Redeemer College drama professor Raymond Louter explained the impetus for the first Christian High School Drama Festival held in Ontario May 12-14 at Redeemer College.

The festival did indeed "bring people together": 76 students from six schools, plus a teacher and chaperon from each. And the consensus among both students and teachers was that they'd definitely be back next year.

'A good balance'

The festival provided workshops led by Christians active in theatre, and also a chance for what Louter calls "low-level competition": each school brought a one-act play or excerpts from a longer play which its students performed for the other participants and for professional judges.

Awards were given for such things as best production, best actor, best ensemble-acting, make-up, back-stage manner, *esprit de corps*, and so on. A special adjudicator's award was given to one student for an outstanding job of writing the play his school performed (see sidebar).

PHOTO: T. DAVID VAN BELLE

Acting involves wearing masks.

While Louter and others didn't want the competition element to overshadow everything else, he insisted that it was a necessary ingredient and the drama teachers agreed.

"There was a good balance between competition and developing student talent [in workshops]," says Peter Fuller, drama coach at Quinte Christian High School in Belleville. Fuller explains that the performance judges made both public comments to the whole group and private comments to each group of performers, "which was immensely helpful."

Evangelicals happy to join

Paula Campbell is drama teacher at Toronto's Paul B. Smith Academy, an "evangelical school with a missionary emphasis," associated with the non-denominational People's Church. She and her students agreed that the whole festival was worthwhile. "I was really impressed, especially considering this was the first one," she says. "It was well-organized, the workshops were well done — a few were less dynamic than others — the adjudicators and workshop leaders were professional and competent, the accommodations were good. My students were a little uncertain at first, but then they got into it and at the end said, 'We've got to come back next year.' The graduating students were sorry they won't be able to be there." "And...," she adds, "we won four awards!"

Despite the reputation that some evangelical quarters have of shunning drama, her school and church promote it, she says. "My school encouraged me to take my students." Nor was Paul B. Smith Academy the only evangelical participant. Niagara Christian College in Fort Erie also happily sent students to the festival.

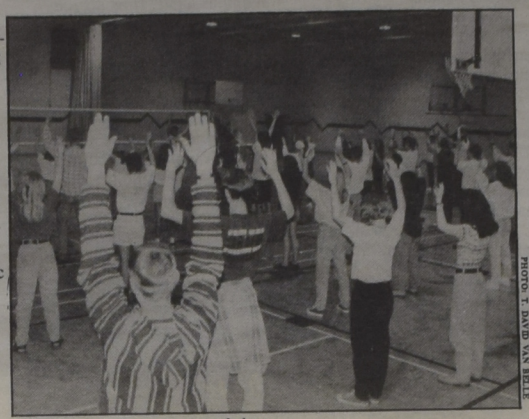

PHOTO: T. DAVID VAN BELLE

Students get loose in a workshop.

Whether the drama students and teachers *will* actually see each other next year (and the years after that) depends on several factors: having the time to organize another festival, how many schools will participate, and what it will cost.

Louter hopes more schools will get involved in the future. There are 30 Christian high schools of various affiliations from which they could draw, he says. Especially disappointing to him was the fact that three of the nearby Reformed-affiliated schools dismissed the festival out-of-hand as being "too expensive."

The cost per student for the three-day festival was $125, plus a school registration fee. The fee included lodging and meals at cost at Redeemer College.

Louter admits that it sounds like a lot of money, but he asserts, "They weren't willing to consider the benefits, what they'd learn, that we got good people [to lead workshops], how it would affect everybody to be together like that." They missed the point, he feels, that the festival was as much for them, the high school drama teachers, as for students: "To support teachers on the front lines."

Schools which did participate felt the festival "was definitely worth it," to use Paula Campbell's words. Her students, those from Quinte and several other schools did some fundraising to lower the per-student cost.

Louter looks back on the festival with "tremendous satisfaction." There were "friendships built, a lot of camaraderie, people staying up late talking, community-building," he says. "It was touching to see that and that was very important. It all came together."

Student playwright one-of-a-kind

Marian Van Til

ANCASTER, Ont. — Adam Wolters, 17, got a surprise at the recent Christian High School Drama Festival at Redeemer College. But so did his peers. Wolters had no idea he'd be singled out for a one-of-a-kind award, and his fellow students had no idea there was a budding playwright among them.

A student at Quinte Christian High School in Belleville, Ont., Wolters wrote the one-act play "Convulsing Grass" which Quinte brought along as its contribution to the festival.

The play is about "being different; about how people react to others who are different; and about how being different can also be a positive thing," Wolters explains.

Wolters wasn't given the award just because he was the only student playwright whose work was featured at the festival. The professional adjudicators were impressed with the potential his writing showed.

"They gave me helpful comments," he says. "Like: 'The narrator was over-written.' They encouraged me to re-write it. They told me, 'Don't stop writing.'"

Though Wolters speaks in a laid-back, self-effacing manner, he was clearly proud of his award, especially since "I usually write short stories," he says.

Wolters would like a career as a writer, and his parents have encouraged him. But even at age 17 he is not unrealistic about the difficulties: "I want to write fiction. But I don't know if I'm going to do that. It's rather visionary — like wanting to be a hockey star!"

PHOTO: COURTESY QCHS

Adam Wolters shows off his award for writing the one-act play "Convulsing Grass."

A preview of Canadian Christian Festival IV

10,000 expected to 'Share the Joy'

Janet Somerville

Think of the fourth Canadian Christian Festival as a sort of New Testament wedding feast. The oxen and fatlings have been lined up, the dinner menu is firmly agreed on and the banquet is nearly ready. The kingdom where the festival is being prepared (on the outside, that kingdom looks a lot like Hamilton, Ont.) is geared for a long, busy weekend at the end of June. The big feast's theme is "Sharing the Joy."

The banquet-goers don't actually sit down to table until June 23. There is still time to work at making sure that lots of potential guests hear about the plans. The kingdom has some weary but relieved banquet stewards looking forward to that last blitz of work.

They have already achieved a great deal. Sites for over 100 separate sessions are pinned down, ranging in size from the Copps Coliseum, through a whole range of local church sanctuaries, to individual rooms at the Hamilton Convention Centre. A few events — like the "Fiesta," a multicultural celebration — will spill out into outdoor spaces like Jackson Square.

More of an achievement still: a budget has been hammered together and the thing just might break even financially.

Registrations will be the acid test. Executive director Lynne Powell says that 10,000 paying guests will have to visit the festival at least once to make it all break even.

A more complex achievement than raising the money has been crafting the vast festival program.

> *There's an impression out there that the church isn't dealing quite straight; we know the festival has to connect with pressing life issues.*

How do you get sponsors who are Anglican, Baptist, Christian Reformed, Lutheran, Mennonite, Pentecostal, Presbyterian, Quaker, Roman Catholic, Salvation Army and United to agree on the thrust and balance of four days of religious input? How do you get them to agree on anything at all?

"We wanted to put a constructive face on what those churches are offering together to the broader community," says David Epp-Stobe, the energetic Mennonite who co-chairs the program committee. "It matters that all the churches can come together to serve the community and to celebrate something that is very precious to us as Christians."

The festival program bristles with here-and-now workshops on things like racism, refugees, family violence, conflict management, grief support groups and single parenting; all with a problem solving, we-can-help-each-other feel.

For the more intellectually inclined the festival offers some heavy thinkers willing to help probe underlying issues. Eileen Schuller will be looking at the Dead Sea Scrolls; Sister Paula Gonzalez will be teaching planetary awareness; William Klassen and Dona Harvey will be analyzing Middle East issues; John Fast will reflect on faith and doubt, and Brian Walsh on the death of the modern worldview. And that's only a sample.

The program committee decided early that some questions which still divide the Christian community are simply too hot to handle in a setting as mixed as the festival. Some contentious issues, on the other hand, are easier to handle ecumenically now than they were a generation ago. Peace is one of those issues. David Epp-Stobe said that these days, he sees a convergence among the ways Christians reflect on peace. His Mennonite colleagues — like Ernie Regehr of Project Ploughshares — are offering several festival workshops.

The workshops don't ignore the church context out of which most festival participants will be coming. Many of them offer insights on prayer, spirituality, hymns, choirs, liturgical art and skills for ministry.

Illustrious keynotes

Opening day will include James A. Forbes, an African American minister at New York's Riverside Church who is internationally famous for his preaching. Day 2 will feature Brigalia Bam, now deputy general secretary for the South African Council of Churches, and long associated with the drive for women's equality in church and world.

Day 3 will hear Canada's Jean Vanier, reflecting on his many years of life in community with developmentally handicapped people. The final worship service will hear from George Carey, the 103rd Archbishop of Canterbury, head of the worldwide Anglican communion and a leading contemporary evangelist.

For registration or information write: P.O. Box 57029, Jackson Station, Hamilton, ON L8P 4W9. Or call the festival office: (905) 525-3100; Fax: (905) 525-2000.

Janet Somerville is a member of the Festival organizing committee.

Festival: something for everyone

HAMILTON, Ont. (CCF) — While adults are listening to the three keynote speakers or the over 75 performing groups, are participating in sessions and workshops or browsing through the large marketplace, kids from 5-12 will be transported to a Hebrew village of 29 AD to experience a little bit of what life was like in Jesus' time.

Children, young people, families, singles, old and young, will all find a niche at the Canadian Christian Festival IV.

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Church

'Haply I Think on Thee'

Laura Smit

CHAPTER & VERSE

"But this I call to mind, and therefore I have hope: the steadfast love of the Lord never ceases" (Lamentations 3:21,22a).

One of Shakespeare's most famous poems is *Sonnet 29*, which begins with eight lines of pain and misery.

When in disgrace with fortune and men's eyes,/I all alone beweep my outcast state,/And trouble deaf heaven with my bootless cries,/And look upon myself and curse my fate,/Wishing me like to one more rich in hope,/Featur'd like him, like him with friends possess'd,/Desiring this man's art and that man's scope,/With what I most enjoy contented least;

In a few brief lines, Shakespeare captures the restless discontent, envy and despair which so easily characterize life for many of us much of the time. We feel that we are entitled to more than we have, that something essential is missing. This bitter sense of being cheated comes to color all of our experience, so that even pleasures are tainted and unsatisfying.

But Shakespeare does not leave us in despair. The poem concludes:

Yet in these thoughts myself almost despising,/Haply I think on thee, and then my state,/Like to the lark at break of day arising/From sullen earth, sing hymns at heaven's gate;/For thy sweet love remember'd such wealth brings/That then I scorn to change my state with kings.

The poet moves from despair to joy, from discontent to contentment, from bitterness to expansive happiness. Yet nothing in his life has changed. He has not gained more money, more status, more talent or more recognition. The only change is internal. He has changed his focus. Instead of looking at his own life with a zoom lens, he has pulled back for a wide-angle shot which takes in a bigger picture, and that picture includes someone who loves him. "Haply I think on thee." It is that redirecting of his thoughts toward the one who loves him which accomplishes such a dramatic change of experience.

The same movement happens in Jeremiah's song of lament. He begins from a point of despair:

My soul is bereft of peace:/I have forgotten what happiness is;/so I say, "Gone is my glory,/and all that I had hoped for from the Lord."/The thought of my affliction and my homelessness/is wormwood and gall!/My soul continually thinks of it/and is bowed down within me. (Lamentations 3:17-20).

Jeremiah is at the same place that Shakespeare was at when he found himself at last himself "almost despising." But then Jeremiah also has a change of focus.

But this I call to mind,/and therefore I have hope:/the steadfast love of the Lord never ceases,/his mercies never come to an end;/they are new every morning,/great is your faithfulness. (Lamentations 3:21-23).

"Haply, I think on thee." The steadfast love of the Lord is always there to be thought on, offering new mercies every morning. It is our choice to either call that love to mind or to remain focused on our own misery and despair.

When we choose to think on his love, we find ourselves, like Jeremiah, singing at heaven's gate, "Great is your faithfulness!" Even though nothing in our outward lives may be changed, weeping gives way to song, and envy is replaced with contentment. "For that sweet love remembered such wealth brings that then we scorn to change our state with kings."

Laura Smit is pastor of First Presbyterian Church, Clayton, N.J.

Rwandan church devastated in bloody ethnic violence

80 per cent of population professes Christianity

Richard Nyberg and Willy Fautre

GABORONE, Botswana (NNI)—Renewed ethnic violence in Rwanda, spawned by the assassinations of the presidents of Rwanda and neighboring Burundi in early April, has destabilized the social order and devastated the national church. As many as 500,000 Rwandans are now believed to have been killed in the carnage over the past month, including many church workers and lay Christians.

As many as 80 per cent of Rwanda's eight million citizens profess Christian faith — 50 per cent of whom are Catholic.

Sources report that Catholics and Protestants have been killed while praying, holding mass, giving refuge and while pleading with their often crazed and drunken executioners. In one press interview, a United Nations official characterized the killing as "demonic."

'Laundry list' of atrocities

Evacuated missionaries, human rights groups and press reports have reported a laundry list of horrors involving churches and clerics: * As recently as May 1, mortar fire killed 12 Rwandans sheltered at the Sainte Famille Church in the capital Kigali. Some 2,000 mainly Tutsi refugees had taken refuge at the church, which is in an area of the city controlled by government forces. Some of the 113 people wounded in the attack were taken to a makeshift Red Cross hospital.

* In another incident, the World Council of Churches (WCC) in Geneva reports that some 1,200 people seeking refuge at a church compound in Musha, north of the capital, were massacred on April 13; more than half of the victims were children. Armed men reportedly kicked in the door of the church, opened fire with semi-automatic weapons and grenades and then attacked survivors with knives, clubs and spears.

* There was an attack on hundreds of refugees seeking sanctuary on the campus of the Adventist University of Central Africa (AUCA) in Gisenyi. The Adventists are the largest Protestant denomination in Rwanda with some 300,000 adherents.

* About 500 bloated corpses of men, women and children were found shot and hacked to death at a Catholic Church compound at Rukara, 50 miles northeast of Kigali after a grenade attack. A witness, Marie-Jose Usaba, told journalists touring the area that Hutu militiamen hurled hand grenades into the church on April 7.

* At the compound of the Missionary Sisters of Africa in Kigali, seven people lost their lives and an unknown number of Dominicans were also killed. In Nyamirambo, army mutineers went to the Josephite Brothers compound on April 9 and reportedly killed many displaced people who had taken refuge there. Overnight, grenades exploded in St. Andrew College. A massacre also took place outside the church of the Pallotine Fathers at Gikondo, leaving 61 people dead and 13 others seriously injured.

* According to the Synod of the United Protestant Church of Belgium, an unidentified Presbyterian pastor was slain in Kirinda as he was returning from a pastoral visit.

Rwandans swarm into Tanzania PHOTO: SCOTT PETERSON

Offering help an ominous task

The World Council of Churches has condemned all the killings perpetrated in Rwanda by armed forces, and has called on WCC member churches to help Rwandan churches and tens of thousands of refugees who have fled to neighboring countries.

Relief agencies have failed to reach large numbers of displaced people with food and supplies due to intense fighting throughout the country. Anarchy has reached a point where even Tutsi patients and nurses have not been spared by unruly mobs. The United Nations High Commissioner on Refugees has set up the "world's largest refugee camp" in Tanzania for more than 250,000 people who have fled Rwanda.

Richard Nixon: Unrepentant 'Prince'

David T. Koyzis

Nearly half a millennium ago the Italian political philosopher, Niccolo Machiavelli, wrote that a prince wishing to remain in power must learn how not to be good. Furthermore, he must appear to be pious, faithful, humane, religious and sincere, while never neglecting to break faith with others when it is in his interest to do so. But above all, the wise prince should avoid those vices that might lose him power and thus plunge the state into anarchy.

Throughout his long life, Richard Milhous Nixon was often accused by foes of being Machiavellian. Perhaps the old master would have had a grudging admiration for his 20th century disciple. Nevertheless, Nixon's defeats were as spectacular as his victories, and he apparently was not sufficiently canny to follow the primary Machiavellian dictum: don't get caught. Early in his political career, due to unscrupulous tactics used in a Senate race, he earned the name "Tricky Dick," which stuck with him to the end. Those same tactics would eventually be his undoing.

When I was five years old my parents took me to the local college in my hometown of Wheaton, Illinois, to see the then Vice-President speak during his first and unsuccessful campaign for the American presidency. This is my earliest political memory and, though I remember nothing of what he said, I still recall the sense of being part of an historic moment. With Nixon's subsequent loss to John F. Kennedy by the narrowest of margins, it seemed his political career was over. His unsuccessful race for governor of California two years later seemed further to consign him to oblivion.

Dramatic comeback

It was with some astonishment, then, that we watched Nixon make a dramatic comeback in that turbulent year of 1968. With Lyndon Johnson's presidency discredited, with Hubert Humphrey's candidacy tainted by his association with Johnson, and with George Wallace mounting a segregationist campaign from the wings, Nixon's hour had at last arrived. He promised "peace with honor" in Vietnam, law and order on the streets, and a government more in tune with what he called the "silent majority."

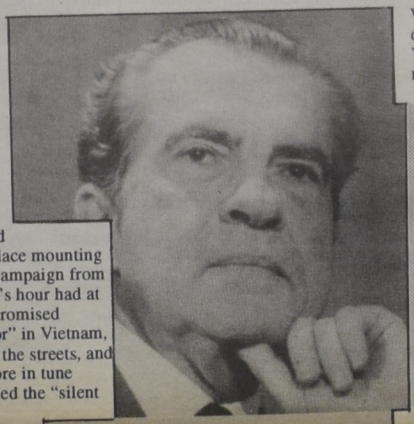

PHOTO: REUTER BETTMANN

This struck a chord with many ordinary, hardworking Americans — including my parents — who were troubled by the turmoil of that decade and longed for someone to return the country to a semblance of normality.

PHOTO: BRUCE YOUNG—REUTER AP

Old habits die hard

In many respects, Nixon, with his unsavory reputation, was an unlikely candidate for the job. Yet politics is often about salesmanship. Nixon's campaign managers marketed him as a "new and improved" Nixon, who had changed for the better during his six years in the wilderness. And enough Americans believed this to elect him to office, though again by a narrow margin.

Once in the White House, however, Nixon's old habits reasserted themselves, and his presidency increasingly assumed a paranoid quality as his aides sought to protect it at virtually any cost. There were of course undoubted triumphs, such as the historic openings to China and the Soviet Union. Along with Secretary of State Henry Kissinger, Nixon helped to establish more normal, if not exactly cordial, relations between the U.S. and its Cold War rivals. He also ended direct American involvement in Vietnam, though his announcement of a peace treaty seemed a little too perfectly timed, coming as it did on the eve of the 1972 election.

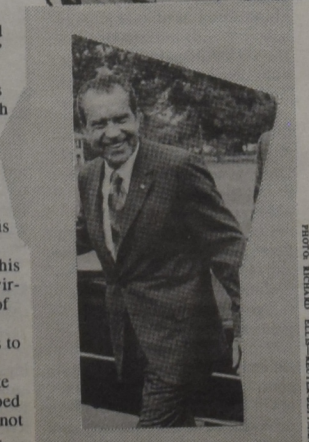

PHOTO: RICHARD ELLIS—REUTER BETTMANN

But within months of his landslide victory over Democratic candidate George McGovern, Nixon's presidency was under siege. During that campaign, White House "plumbers" had broken into Democratic Party headquarters at the Watergate Hotel in Washington. What began as an insignificant burglary eventually mushroomed into a major scandal leading to Nixon's resignation a little over two years later.

Other presidents had been corrupt and had engaged in questionable practices. But many Americans felt Nixon had done more than this: he had subverted his own country's constitution. Through a variety of dirty tricks, his Committee to Re-elect the President (known by its unforgettable acronym, CREEP) had effectively destroyed the Democrats' chance to field a credible opponent.

Watergate was one of the things that solidified my own interest in politics. In fact, shortly after Nixon's resignation in August 1974 I decided to abandon my music studies and pick up a political science major at university. I had personally found Nixon both fascinating and sinister. Had I been old enough to vote in 1972, he probably would have been my choice. But less than a year later I was convinced he had to go. When his successor, Gerald Ford, pardoned him only weeks after his resignation, I reacted with anger.

Now, 20 years later, I am less certain what the proper course of action should have been. The spectacle of a former president going to jail would not have been a pleasant or edifying one. Yet pardon usually presupposes repentance, as was noted at the time by Senator Sam Irvin, who had chaired the Senate Watergate hearings.

Unrepentant to the end

What still disturbs many of us is that, to his dying day, Nixon never expressed any remorse over what he had done or even recognized that it was wrong. This was despite his Quaker upbringing and his longstanding friendship with the Rev. Billy Graham, who presided at his funeral. Like Machiavelli, Nixon apparently judged that the overriding goal of maintaining stability during unstable times justified the use of unscrupulous means.

Yet one would almost think Nixon *wanted* to get caught — though perhaps only subconsciously. A truly crafty man would not have recorded his every conversation or done other things to leave such an obvious trail. Was there possibly something in his Christian upbringing that would not allow him to get away with what he was doing? Several commentators have noted the seeming incongruity between Nixon's almost puritanical private life and his ruthlessness in the public arena — between the church-going family man who loved his wife and daughters and the fearful, unscrupulous man who kept an "enemies list." The real tragedy is that, while a lingering Christian influence may have prevented Nixon from becoming the perfect Machiavellian prince, it was apparently not enough to bring him to full repentance for his misdeeds.

David Koyzis teaches political science at Redeemer College, Ancaster, Ont.

PHOTOS: LEE HILL-NELSON

The Philippian jail where Paul and Silas were imprisoned.

Journeying to Philippi

The harbor city of Philippi as it is today.

Lee Hill-Nelson

It was an early fall morning in Thessalonica, Greece. The weather was like July back home in Texas. Two friends and I, hosted by a Greek missionary couple, began our 150-mile journey winding through steep mountains to the ancient city of Philippi.

Our first stop was Amphipolis, an important Roman city in New Testament times, but which has long since disappeared. Only a huge marble lion statue, found in a riverbed, remains for travellers to see.

We journeyed on to the city of Kavalla, called Neapolis in the Apostle Paul's day. A city of white houses with red-tiled roofs, it is built all the way to the harbor where Paul landed with Timothy and Silas. Since they were following God's command to go to Macedonia and help the people, they must have felt some of the excitement I felt as I looked on this beautiful scene.

Like Paul and his companions, we did not stay long in Neapolis. After a tour of the city, we left, making the short nine-mile drive to Philippi. Below our highway was a narrow road known as the Via Egnatia; it is built with enormous stones. We stopped our car and walked down the mountain to take a closer look. The marks of wagon and chariot wheels were etched in the road stones. I imagined Paul and his companions travelling on this very same road, hurrying to get to Philippi.

A compelling setting

Upon our arrival at Philippi, we drove to the river where (we were told) Paul and his companions had come on the Sabbath to pray. It was here they spoke to some women, among whom was Lydia. Lydia became the first convert in Europe and was baptized in this swift-flowing stream. Lush vegetation grew on both sides of the river making a beautiful setting.

We then went to the ruins of Philippi's marketplace located on a flat plain with mountains in the background. Marble columns, paving stones and remnants of buildings covered several acres. Statues and tablets were inscribed with ancient Greek.

The remains of ancient Philippi's marketplace.

Here in a busy, crowded marketplace the Apostle Paul cast a demon out of a slave girl. As a result, Paul and Silas were thrown in jail. At midnight as they sang and prayed, an earthquake shook open the jail doors. The jailor was afraid, wanted to know how he could be saved, and was later baptized (Acts 16:30-33). The ruins of this very jail are still visible.

Strange closeness

I felt a strange closeness to the apostle and those early Christians as I walked on the stones where they walked. I thought of God's challenge to them to come over into Macedonia and help the new Christians when our missionary guide said that less than three per cent of the Greeks attend any kind of church.

As the red sun sank, we left for Thessalonica along the Aegean Sea. We arrived after dark, tired and hungry. It had been a day that enriched our lives as we relived those early biblical days. We felt again God's call to preach the gospel to our generation, just as the Apostle Paul had done to his generation.

Lee Hill-Nelson is a freelance writer who lives in Waco, Texas.

The river where Paul spoke with Lydia.

Feature

El Salvador presidential elections not free or fair, says Canadian monitor

Paul VanderVennen

The following is a first-hand account of the situation in El Salvador surrounding that country's recent national election. Paul VanderVennen was an election monitor in the city of San Vicente.

SAN VICENTE, El Salvador — The first presidential elections in the history of El Salvador having candidates from all sectors of society were dubbed the "elections of the century" by the local media. They were held as one of the terms of the Peace Accord signed in January 1992, marking the end of 12 years of civil war in which more than 75,000 lost their lives.

Over 4,000 international monitors were present for the first round in which many candidates ran for president. About 2,000 observed the runoff election April 24. I was one of them, a representative of the Inter-Church Committee on Human Rights in Latin America (ICCHRLA).

The election winner, with 68 per cent of the vote, was Armando Calderon Sol, a member of the right-wing edge of the right-wing ruling ARENA party. He is named in connection with death squads in recently declassified CIA documents. His opponent was a member of a leftist coalition which included former FMLN rebels.

Not free or fair

I monitored the election in the city of San Vicente, 60 km east of San Salvador. Although on a superficial level this second round of elections was concluded in an efficient and transparent manner, a number of factors have led me to conclude that the elections were not free or fair.

A large segment of the Salvadoran population has been historically marginalized from any form of participation in the government, a factor which led many to take up arms during the civil war. In organizing the elections, the government should have made extra efforts to involve the marginalized population and make it easy for them to participate in the election. There was no shortage of money made available for carrying out the elections, including aid from the Canadian government.

Instead of reaching out to include the large marginalized population, many barriers were put up which made participation impossible for many. An estimated 80,000 Salvadorans who wanted to vote were unable to obtain the documentation necessary to register and were thereby excluded. The process for voter registration was complex and full of bureaucratic delays. Registration and voting took place in a few centralized locations, and transportation was a major problem for the rural population.

Aggressive guidance

Those who made it through the registration process and arrived at the polls found a confusing system in which they had to find their names on lists which would identify at which table they were to vote. ARENA party workers were very aggressive in directing people to their tables, and in some cases wrote the number of the table on a piece of paper for the voter, together with the ARENA logo.

Another major problem was voter intimidation before and during the election. The ARENA party has been linked to the notorious death squads, and the dirty war against the rebels. In San Vicente there is a large military barracks at the central square where the polling took place. At 6:30 a.m. dozens of armed soldiers were in the streets, together with military trucks and military music playing from the barracks. They were back in the barracks before the polls opened, as required, but an unmistakable message was sent and undoubtedly received by the people by this show of force. During the vote, on several occasions military helicopters flew overhead.

PHOTO: PAUL VANDERVENNEN

Voters line up to cast their ballots in Tecoluca, El Salvador.

Government and business conspired

There were also reports of large Salvadoran employers telling their workers that if the ARENA party was defeated they would have to close down and workers would lose their jobs. The ARENA party campaign was well-funded and made use of public funds and resources from public companies, such as transportation companies, telecommunication facilities and the making of campaign signs and clothing.

A fundamental requirement for a genuinely free and fair election is the complete neutrality and objectivity of the electoral commission and the people who receive and count the vote. In San Vicente this was brought into question by a curious practice at the polls: ARENA party scrutineers and members of the commission at more than half of the tables contained people who wore plastic blue and white bracelets identifying them as ARENA partisans. The electoral commission members wearing the bracelets refused to answer any questions about them.

Members of the United Nations monitoring team merely advised us that this practice was not illegal, as blue and white are not the ARENA colors, which are red, white and blue. Blue and white are, however, the national colors of El Salvador. Yet the message was clear that those members of the commission were ARENA partisans.

Only 45 per cent were able to vote

The result on election day was a voter turnout of only 45 per cent. The reason did not seem to be voter apathy, but a result of the problems of access to the system, and the intimidation. I spoke to many citizens who expressed a lack of confidence in the system and a lack of hope for genuine change.

A large number of those who did not vote were those who have been traditionally marginalized and barely survive in subsistence conditions. They receive no state services such as education and health care.

People want peace and democracy

My impression in visiting El Salvador and in speaking with many citizens is that the people are tired of war and long for genuine democratization to take place. The government wants to portray the elections as proof of a functioning democracy, but El Salvador has been organized and maintained for many years as an anti-democratic society where participation of the majority, which consists of poor illiterate subsistence farmers *(campesinos)*, is discouraged, and the "elections of the century" did not change that.

Canadian and international churches have long been involved in human rights and humanitarian work in El Salvador, and it is important to remain involved as Salvadoran society attempts to move forward and make the transition from civil war to peace.

Paul VanderVennen is a refugee lawyer in Toronto and a representative of the Christian Reformed Church on the board of the Inter-Church Committee on Human Rights in Latin America (ICCHRLA).

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A student's first-hand account of election day in South Africa

Kara Breems

APRIL 27. It has been anticipated, dreaded and capitalized on for what seems like forever, and this morning, despite my doubts, dawns as promised.

To prove the calendar right, I turn on the TV and there is Nelson Mandela, looking stately and a little frail, but triumphant as he strides calmly through the throngs of microphone-wielding journalists to the ballot box. What a moment this must be for him! After years of fighting, shouting and handshaking, this grandfather is finally being given the same right to vote as the people who had imprisoned him for nearly 30 years for asking for that right.

But you and I probably watched the same footage on television. Even in South Africa, we watched much of the election day coverage on CNN. The difference was that I was warmed by the same sun that overheated the waiting voters, and the dust from their trodding feet got in my eyes. As my Venda father emerged from the voting station and declared, "Now I am a free man!," I could put my arm on his shoulder and smile.

An early start

We arrived at the polling station at 6:50 a.m. My adopted Venda family, who had come around 5:30 a.m., were standing near the end of a line that already stretched a kilometre. But no one bothered about the wait. Excitement was palpable. This was it, the day of days!

Prepared by months of voter education, pregnant women, frail old men and jubilant high school students clutch their ID documents tightly as they stood, arms crossed, in the line. The atmosphere was described as carnival-like on the radio, and what I saw certainly had elements of a carnival — children calling shrilly to each other, babies tied with woollen blankets to their mothers' backs whimpering restlessly, and strong Venda women telling stories whose telling would have led weaker women to find a chair and sacrifice their place in line.

But carnival-like doesn't say enough to describe the feelings of the people on this day.

Reflective

Some of those standing in line were silent, reflective; and some of the more rural people were markedly unsure of the entire process. One old woman, wearing her traditional Venda dress, held up her bangle-draped arm when requested to, but examined suspiciously the strangely glowing lamp she was supposed to wave her hand through. How was she, who probably didn't even have electricity, supposed to know that the blue glow was from the ultra-violet bulb that would determine by her inked fingers whether she had already voted?

There was no way this woman would leave there the same person. The dignity of being recognized as a citizen in her own land was worth the lives of many sons and a full day's work to her, and her gain would not escape her.

Jubilation

Others standing in line were jubilant, unable to stifle their laughter and excitement. One woman wept for joy as she marked her ballot; a young girl skipped airily past the still-waiting people, her eyes dancing with the joy of the moment and the promise of a brighter future. One mother grabbed my arm, laughing, and whispered gleefully, "Apartheid is dying!" — like it was a wonderful secret to pass down the line.

The majority of people I saw waiting to vote were happy and excited; it seemed to be a deep sort of happiness, one which might eventually heal the great wound inflicted by years of indignity but which didn't necessarily show itself in delighted skipping or weeping.

All these people had arrived early, not only to be among the first to vote but also to be the first to return home, to continue working or cleaning or feeding, or doing whatever awaited them. One man had brought a book along with him so as not to waste time in what he expected to be a day-long procedure.

Join me

When I returned home, I was sitting on the stoop writing when the neighbor's grandmother came by with a spade on her shoulder and a bucket balanced on her head. She motioned for me to follow her, and although we could not communicate through language, I understood and got up.

I assumed that, despite her equipment, she wanted to show me the neighborhood polling station where she had voted the day before. After all, what else could she be thinking of on this the afternoon of the 27th of April, a day she had been waiting for all her life!

Instead, she took me through a village of thatched huts to a little garden plot on top of a mountain where I soon figured out that if I wanted to, I could get down on my knees in the red soil and help her harvest ground nuts. As I listened to this woman singing happily to herself, I decided I could finish my article on the dramatic effects the election was having on the Venda people when I got home.

White fears

I think that many white South Africans breathed a sigh of relief when they saw the way the thousands of new voters behaved. Many were seriously worried about riots, killings and burnings. The only violence that made the news on April 27, otherwise one of the most peaceful days of the year, was a bombing by an ultra-right wing group at Jan Smuts airport.

Another widespread concern among whites was that, after the election, black workers would storm their homesteads and violently overtake their homes, their land, their cars — their luxurious lives.

Although I don't believe the new South Africa has yet determined its direction, what I saw on April 27 pointed to a future much brighter than that which many whites feared.

Despite the fact that on April 26, the first day of voting reserved for the disabled and elderly, an estimated 71 per cent of the ballots in Venda were spoiled due to shortage of necessary stamps, IFP stickers and other voting equipment. So many voters turned up the next day that the line stretched for kilometres, and the average wait to vote was four hours. Partly because of the huge numbers of voters, the ballot papers ran out at 4 p.m., three hours before voting was due to close. Hundreds of people who had been waiting in the hot sun for hours after walking kilometres to the polling station were turned away, and still there were no riots.

Long-suffering blacks

On April 25, a helicopter dropped a load of flyers over the main shopping complex in Thohoyandou, the capital city of Venda. As people picked up these papers, the ink that covered them let off onto their hands. The ink was the same as that which election officials would use in the next days to mark voters' hands, to ensure they could only vote once. In the following days of voting, some were denied the right to vote because of this incredible scam (which was blamed on the right-wingers), and still, amazingly, no riots.

When I asked individuals about their expectations for the time following the election, the closest answer I got to a "free car, palace and guard dog" was from a boy who hopes now to have a better chance at getting a university scholarship. A woman said only, "Now we will be in parliament. It will be better." One man said he understood most things would remain the same. "Some false promises were made by politicians, and we won't expect everything in one year. It will take time."

PHOTOS: HENNY SLOFSENA

Samson Makhado with book under his arm. His wife just in front of him

Samson and daughter leaving the polling station.

Kara Breems of Chicago is in Venda, South Africa, spending her last high school year there. She is staying with the Makhado family. Mr. Samson Makhado studied for a year at the Institute for Christian Studies in Toronto and is the principal at Tshikevha Christian School where Kara is "helping out," as she calls it.

Advice

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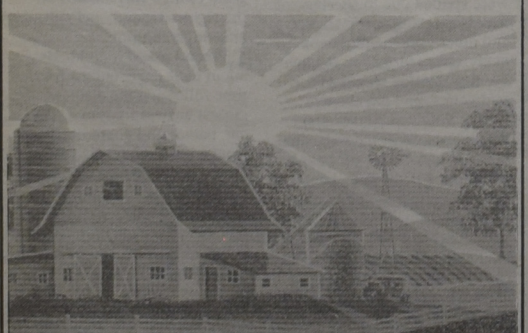

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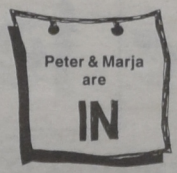

Dear P & M:

You've probably heard of the Christadelphians who hold views quite similar to the Jehovah's Witnesses. Their belief is that Christ was prophet when on earth, is high priest now, and is coming back as King of Kings and Lord of Lords. I was always taught, however, that Jesus functioned as prophet, priest and king already while he was on earth, and still functions in those three roles. Please explain what's wrong with the Christadelphian's three-layered view of Christ.

Dear Three-fold Office:

Lord's Day 12 of the *Heidelberg Catechism* explains why Jesus is called "Christ," meaning "anointed." Its answer is: because "he has been ordained by God the Father and has been anointed with the Holy Spirit to be our **chief prophet** and teacher who perfectly reveals to us the secret counsel and will of God for our deliverance (Acts 3:22); our only **high priest** who has set us free by the one sacrifice of his body, and who continually pleads our cause with the father (Heb. 7:17); and our **eternal king** who governs us by his Word and Spirit, and who guards us and keeps us in the freedom he has won for us (Matt. 21:8)."

One of our favorite books on the Catechism, Gordon Spykman's *Never On Your Own*, has a section on this Lord's Day. Spykman wrote the following:

He is Prophet, Priest and King, all in one Person. This threefold office comes to clear expression in the way men reacted to the life and work of Christ.

After the "Amen" at the close of the Sermon on the Mount, the crowd buzzed with excitement. They were astonished at Jesus' masterful teaching for, as they said, "He teaches as one who has authority, not as the scribes" (Matt. 7:28,29). Yes, Christ is the Prophet, and we are his disciples.

When Jesus walked up to John the Baptist at the Jordan River, John exclaimed, "Behold, the Lamb of God, that taketh away the sin of the world!" (John 1:29). Jesus is the Priest, and we are his redeemed people.

Out of the calm after the stilling of the storm we hear the awed cries of the disciples, "Who then is this, that even the wind and the sea obey him?" (Mark 4:41). Jesus is the King, and we are his servants.

The Scripture references, the Catechism and Spykman's explanation make it clear that Jesus functioned in all three offices simultaneously while he was on earth and that he continues to be prophet, priest and king after his ascension and will also following his return.

Dear P & M:

I have two questions: What are the Christadelphians? What is the Church of the Nazarene? I have always been curious about but ignorant of these two groups.

Dear Curious About Other Churches:

What a strange coincidence that you would ask about the Christadelphians precisely when we're busy answering someone else's question about the same group. It makes us realize that we are living in a time when we experience much more contact and interaction with Christians from various traditions.

The textbooks in our office have no information about the Christadelphians, despite the fact that most churches and sects are listed. All we know is what the above letter has told us about their view of Christ's threefold office. If and when we can discover more we'll pass it along in a future column.

We did find out some things about the Church of the Nazarene. It resulted from a merger of three Holiness and Pentecostal churches in 1907 and 1908. Its roots are in Methodism and therefore it strongly emphasizes the Wesleyan doctrines of sanctification and perfection in this life.

The Nazarenes agree with our Reformed view that the Bible contains all truth necessary to faith and practice, that Jesus gave us two sacraments and that he is coming again. They differ from us in their Arminian belief in universal atonement. In their lifestyle, tobacco and alcohol are strictly forbidden. Faith healing is practised but medical aid is permitted.

In worship, despite their Pentecostal roots, they de-emphasize tongue speaking. All this suggests to us that they are a fairly conservative expression of the Holiness and Pentecostal movements.

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Irene Bom, Marian Van Til and Bert Witvoet.

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We have once again run out of letters. If you have a problem or question you would like addressed it will receive immediate and confidential attention!

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Births

VANSTAALDUINEN:
Rob and Ingrid rejoice in the arrival of their first child

JACOB RANDALL

Our son was born on May 2, 1994. This is the first grandchild for Ray and Dianne vanStaalduinen of Burlington, Ont., and the 14th grandchild for Harry and Jane Bovenberg of Huttonville, Ont.

"Sons are a heritage from the Lord, children are a reward from Him" (Ps. 127:3).

Home address: 66 Chatsworth Drive, Brampton, ON L6X 2L9

Births

VANDERPLOEG:
With thanks to God for another treasure to love, Edward and Jennifer and "big brother" Reuben happily announce the birth of

JAY EDWARD

born on May 13, 1994, at 5:08 p.m., weighing 5 lbs., 13 oz.

Proud grandparents are John and Anna VanderPloeg, Shallow Lake, Ont., and Gerry and Wilma Jonkheer, Whitby, Ont., and great-grandma Mrs. J. Miedema, St. Catharines, Ont.

Thank You

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Thanks to our children and families and friends for making our 60th wedding anniversary such a special day. Also thank you for all the cards and flowers and gifts we received. Above all thanks to the Lord.
Mr. and Mrs. C. Murre.

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ROUKEMA:
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HILDA E. ROUKEMA

who has attempted, accomplished and experienced many things in her half century of life.

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Peter & Mabel Roukema — Langley, B.C.
Andy Roukema — Langley, B.C.
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and
DAVID ANTHONY

along with their parents, Ron and Lil Fierbach and Henk and Henny Vroege, announce their forthcoming marriage on Friday, June 24, 1994, at 2:30 p.m., in the West End Chr. Ref. Church of Edmonton, Alta., Pastor Ken MacDonald and Pastor James Pot officiating.

Wedding text: "We love because he first loved us" (1 John 4:19).

Future address: 6635-180 Street, Edmonton, AB T5T 2A3

VAN DEN DOOL-VAN DER WAL:
We have found each other, we have grown together in love, friendship and understanding.

CHARLENE ANITA
VAN DEN DOOL
and
RICHARD KEVIN
VAN DER WAL

daughter of Mr. and Mrs. Tony van den Dool and the late Winnie van den Dool and son of Mr. and Mrs. Richard van der Wal invite you to share in our happiness on Saturday, June 4, 1994, when we will be joined in marriage at 2:30 p.m., in the Clinton Chr. Ref. Church, Clinton, Ont., Rev. D. Miedema officiating.

Future address: Richard and Charlene van der Wal, 281 Arthur St., Acton, ON L7J 1M2

Anniversaries

Ulrum Edmonton
1949 May 30 1994

"Behold, I send an angel before you, to guard you on the way and to bring you to the place which I have prepared" (Exodus 23:20).

With praise and thankfulness to God for His goodness and love, we, the children and grandchildren, wish to announce the 45th anniversary of our parents and grandparents

MENNO and GRACE BUWALDA
(nee HORNEMAN)

Congratulations Dad and Mom, Opa and Oma. We pray that God will continue to bless you and grant you many more years of health and happiness together. With love from:
Anko & Trincy Buwalda — Edmonton, Alta.
Douglas, Dianne, Peter, Kathryn
Abel Buwalda — Nanaimo, B.C.
Meina & Hank Buijze — Edmonton, Alta.
Amy, Mark, Michael
Robert & Dorothy Buwalda — Edmonton, Alta.
Daniel, Kevin, Janine
Richard & Mildred Buwalda — Edmonton, Alta.

Home address: 3633-117 Ave., Edmonton, AB T5W 2C3

Anniversaries

1954 May 29 1994

With thankfulness to God for his faithfulness and ever present care we are pleased to celebrate the 40th wedding anniversary of our parents and grandparents

SYMEN and YTJE
(SIMON and EDNA)
KLOOSTERMAN

May God bless you with many more years together of happy gardening and fishing. We thank our parents for their love and support and countless *gezellige* hours around the table.

With love from all of us:
Grace & Dirk Miedema
Walter, Paul, Trina, Austin
Eileen & Mike Fallon
Sean, Simon

An open house will be held May 28, from 2-5 p.m., at their home.

Best wishes only please.

Home address: R.R. #2, Minesing, ON L0L 1Y0

Nieuwerkerk a/d IJssel Shanty Bay
Z. Holland Ontario
1939 June 8 1994

SYBRAND and WILLEMPJE
KOOLE

Along with Mom and Dad, we hope to celebrate the goodness of the Lord in giving them 55 years together and hopefully many more.

Joe & Joan Koole
Janice, James, Julie
Jani & Andy te Nyenhuis
Ed & Christena, Jaqueline, Evelyn
John & Juanita Koole
Tamara, Jennifer, Randal
Cor & Dianne Koole
Kevin, Darren
Dora & Nick Clemens
Steven, Michael, Duane
Margaret & Larry Williamson
Emma, Joel, Tessa

Home address: R.R. #1, Shanty Bay, ON L0L 2L0

Ottawa Beijing
1969 May 29 1994

With praise and thanksgiving to God, we wish to congratulate

RICHARD and RITA WINTER
(WERBA)

on the occasion of their 25th wedding anniversary.

May God bless you in the years to come.

Arnold & Helen Winter

Sam & Mary Winter
Erin, Josie
Fred & Sharon Winter
Shirley & Floris Aukema
Katherine, Mark
James & Anne Winter
Christina, Simon, Stuart
Beverly & Bruce Johnston
William

and your children Heather, Josh & Kelly.

Mailing address: P.O. Box 500 (Pekin), Postal Station A, Ottawa, ON K1N 8T7

Anniversaries

1969 June 13 1994

With thanksgiving and praise to God, we celebrate with joy the 25th wedding anniversary of our parents

JACK and THERESA SCHOLTEN
(nee VAN GYSSEL)

With love from your children:
Randy & Lisa Geerlinks
Tracy Scholten & Mike (friend)
Lori Scholten
Patricia Scholten
Pamela Scholten

Home address: P.O. Box 122, Moorefield, ON N0G 2K0

Rudyard, Mich. Waterdown, Ont.
1954 June 3 1994

"But as for me and my household, we will serve the Lord" (Joshua 24: 15b).

With praise and thanksgiving to God, we congratulate our parents and grandparents

ARIE and ELLEN VAN EEK
(nee PLOEGSTRA)

on the occasion of their 40th wedding anniversary. We pray that God will give them many years of life together in service to Him.

With love from your children and grandchildren:
Calvin & Gloria Van Eek — Kitchener, Ont.
Andrew, Helena, Ellen
Jane & George Nieuwenhuis — Calgary, Alta.
Daniel, Ruth, Esther
Esther Van Eek & Simon duToit — Sioux Centre, Iowa
Katherine
Shirlene & Mike Abma — Bowmanville, Ont.
Annalise, Aaron
John Van Eek & Julie VanderLaan — London and Sarnia, Ont.

Open house at 7 p.m., on June 3, 1994, at their home: 23 Niska Drive, Waterdown, ON L0R 2H3. Phone (905) 689-5266.

Congratulations only.

Obituaries

's Gravenzande Brampton
the Neth. Ont.

Psalm 139:9,10.

On May 13, 1994, the Lord called home our mother, grandmother and great-grandmother

HENDRIKA HILLEGONDA ROOS
(nee NIEUWEHUIZEN)

at the age of 79 years.

Beloved wife of Leonard Roos.

Sadly missed by:
Dick & Nelly Roos — Brighton, Ont.
Bill & Roelie Roos — Brampton, Ont.
Cees & Rika van Ekris — Veenendaal, the Neth.
Len & Jenny Roos — Brampton, Ont.
George & Lucy Roos — Brampton, Ont.
Arend & Darlene Roos — Brampton, Ont.

Lovingly remembered by 15 grandchildren and two great-grandchildren.

Correspondence address: 4 Carson Crt., Brampton, ON L6T 4P8

Classifieds

Obituaries

Drachten, Fr. Comwall, Ont.
April 14, 1922 May 1, 1994
"Never will I leave you; never will I forsake you."
The Lord called home to be with Him
ALI REITSMA-HEIDINGA
Beloved wife of Haye Reitsma.
Mother of five children and two grandchildren:
John Reitsma & Denise Masse — Mississauga, Ont.
Jeffrey, Julie
Rita Reitsma & Arnold Degraaf — Orangeville, Ont.
Bill Reitsma — Cornwall, Ont.
Sr. Laura Reitsma — Ottawa, Ont.
Richard Reitsma — Toronto, Ont.
Brothers and sisters:
Hedde Heidinga & Boukje Ferwerda — Cornwall, Ont.
Oene Heidinga & Frederika Stellingwerf — Leeuwarden, the Neth.
Anna Heidinga & Jaap Vander Veer — Ottawa, Ont.
Aurelia Reitsma-Heidinga — Nunspeet, the Neth.
Marten Heidinga & Wieke Stienstra — Trenton, Ont.
Jannie Heidinga & Klass Vander Valk — Leeuwarden, the Neth.
Predeceased by one sister, Sijtske Heidinga — Beetgum, the Neth.
Memorial service was held at the Immanuel Chr. Ref. Church, Cornwall, Ont., on May 4, 1994. Cremation with innichment at Woodland Cemetery, Cornwall, Ont.

Oct. 4, 1913 - April 30, 1994
After a short illness the Lord took home our beloved mother, grandmother and great-grandmother
JANTJE "JEAN" VAN MEEKEREN (VAN HIJUM)
Predeceased by her husband Freerk van Meekeren in 1973.
Dear mother of:
Robert & Alice Vandertuin
Martin van Meekeren
Harm & Henrietta Bekkering
Frank & Gerrie van Meekeren
Clarence & Sheila van Meekeren
Fred & Sandra van Meekeren
and 21 grandchildren and 21 great-grandchildren.
Funeral service was conducted by Rev. Peter Stellingwerff on May 3, 1994.
Romans 8:37-39.

Personal

Nice Christian lady, 40+ of age, mother of one, business associate, with oriental background, likes nature, music, is looking for a warm Christian, hopefully someone to share life with. Please reply to **File #2619, c/o Christian Courier, 4-261 Martindale Road, St. Catharines, ON L2W 1A1**

Teachers

BURNS LAKE, B.C.: Burns Lake Chr. School is seeking **three teachers** to take up the challenge of helping our school develop its potential in its second year of operation. Our school has multi-grade classrooms for primary/elementary grades, plus Kindergarten.
Please contact us at:
Burns Lake Chr. School
Box 574
Burns Lake, BC V0J 1E0

FRUITLAND: John Knox Memorial Chr. School seeks applications for a **25% part-time administrator-relief position.** Exper- teaching Grade 6-8 French is an asset. If interested please forward a resume to:
Mr. J. de Jager, Principal
John Knox Memorial Chr. School
795 Hwy. #8
Fruitland, ON L8E 5J3
or call (905) 643-2460

GEORGETOWN, Ont.: Georgetown District Chr. School requires an experienced teacher for a **50% resource position**. Please contact Treena Sybersma, Principal, for further information or send application to:
Georgetown District Chr. School
11643 Trafalgar Road
R.R. #1, Georgetown, ON L7G 4S4
Phone: (905) 877-4221

NEERLANDIA, Alta.: Neerlandia School requires a full-time Grade 3 teacher, beginning August 1994. Experience in the use of Macintosh computers is an asset. Neerlandia School is a public school K-10 which promotes a non-denominational Christian philosophy. Please send resume to:
Mr. Ralph Helder, Principal
c/o Neerlandia School
Box 10
Neerlandia, AB T0G 1R0
Phone: (403) 674-5581
Fax: (403) 674-2927

Job Opportunities

Help wanted. Dairy farm in Hamilton-Wentworth, Ont., looking for **experienced farmhand.** Please call **(905) 627-1027 (evenings).**

Real Estate

Attractive family home near Christian schools in Ottawa, Ont. If you are considering a move to Ottawa or Kanata, please call or fax me for information on this excellent property: 3-bedrooms, hardwood floors, finished basement, double garage and large lot. Owner transferred. $166,800. **Call Gladys Baart, Century 21 John De Vries Ltd., at (613) 836-2570 or (613) 832-2090.**

Summer Job Market

DUNNVILLE, Ont.: 19-year old recent High School graduate looking for job working with elderly people or with children. Please call **Karen Haalstra at (905) 774-3164.**

DUNNVILLE, Ont.: 18-year old recent High School graduate looking for job as secretary or accountant. Please call **Trish Haalstra at (905) 774-3164.**

CLINTON, Ont.: 18-year old college bound female looking for summer employment. I am willing and able to do anything from farm work to housework. Willing to train at any job. **Phone (519) 482-5852 (ask for Dianne).**

GEORGETOWN, Ont.: Hardworking, physically active, bicycling fanatic **17-year old girl**, desperately looking for a summer job. I'm willing to do anything from farm work to child care, gardening, vacuuming, cooking, housework. You name it, I'll do it. **Call Andrea at (905) 877-9998.**

TORONTO, Ont.: 19-year old hard-working university student seeking summer job in child care (live-in/out) or indoor/outdoor work of any sort, in city or on farm. Experience in teaching, babysitting, yard work, painting. Speaks Dutch. Please contact Mary at **(416) 743-4452.**

KINGSTON, Ont.: 18-year old student living in Kingston, Ont., wanting a summer job. Able and willing to train and work for any job. **Call Terry Smedes at (613) 544-6385 after 6 p.m.**

HAMILTON, Ont.: 23-year old student graduating with a bachelor of Christian Studies degree in business administration seeking employment anywhere. 3 years secretarial experience. Working knowledge of ACCPac, WordPerfect 5.1,Lotus 1-2-3 and Ultimate Database.Also have experience as a health care aide. Call Marilyn at **(905) 389-3072.**

CAMBRIDGE, Ont.: 17-year-old diesel technician student seeking employment on a dairy farm. Experienced in haying, worked on pig farm, and have worked in automotive and small engine fields. Own car. Adaptable, eager to work hard anywhere. **Chris Van Dixhoorn at (519) 623-9924.**

HAMILTON, Ont.: 19-year-old college bound male seeking summer job. Available June 25. Willing to do indoor or outdoor work, ranging from coalminer to astronaut. **Call Fred at (905) 383-0119** in **Hamilton**, Ont.

Summer Job Market

ANCASTER, Ont.: Pre-seminary student at Redeemer College needs work for summer. Looking for jobs in home renovations, decks, trim carpentry, or floorcovering installations. 20 years experience, have operated own business. Willing to sub-contract from home builders. Have van and own tools. I'm 38 years old with wife and four children. Phone **(905) 648-9134** ask for George Holthof.

University student in biology and environmental studies (25 years old), seeking summer employment in Niagara region. Six years secretarial experience, WordPerfect, PlanPerfect, DataPerfect, spreadsheet, AccPac, multi-lingual. **Please call 682-9068 (evenings)**

ST. CATHARINES, Ont.: 16-year-old student eager to work during summer months. Experienced babysitter but will consider any type of work. Please call Renee Numan at **(905) 937-6046.**

MISSISSAUGA, Ont.: Paula Wubbenhorst (17 years old). Experience includes cash register operation, keyboarding and desktop publishing. Seeking employment in any of these areas. **Call (905) 826-2504.**

If you believe that honesty and integrity far outweigh political correctness, please read the following ad: **RBC student looking for summer employment** paying "Big Bucks". Willing to work hard for it. Tuition isn't cheap these days! Call Tim at:
(616) 669-9859 before May 7
(905) 934-3547 after May 7

WILLOWDALE, Ont.: Student graduating with Honours Economics degree, looking for summer employment in business or finance, but will work at anything. Lawn maintenance experience. **Call (416) 221-3396.**

PORT PERRY, Ont.: 17-year old student at Durham Chr. High School, able and willing to train at any job. Experience in farm work and one summer of construction work. Call Jeremy Stevens at **(905) 985-3962.**

NIAGARA REGION, Ont.:
NEED spring cleaning, lawn cutting, eavestrough cleaning, small painting jobs, or driveway sealing?
Call MR. ODD JOBS
(905) 984-8397
Owned/operated by university student. MR. ODD JOBS developed out of frustration with current job market. Thank you for your support.

Miscellaneous

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P.O.Box 274 West Hill, Ont. M1E 4R5

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Teachers

SURREY, B.C.: Fraser Valley Chr. High School, an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley, will have an opening in the area of **Music** for the 1994/95 school year. Applicants should send resumes to:
Mr. Al Boerema, Principal
Fraser Valley Chr. High School
15353-92 Avenue
Surrey, BC V3R 1C3
Phone (604) 581-1033

Classifieds

Miscellaneous

Come to beautiful Wasaga Beach and stay at

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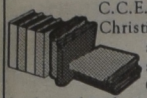
For information write or phone to:
Len & Rita Bette, Alton Lodges
459 Mosley St.
Wasaga Beach, ON L0L 2P0
(705) 429-2420

Appeal For Help!



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Events

Holland Bound

The Ambassadors Christian Male Chorus (est. 1969) has been invited to the Netherlands to participate in the celebrations surrounding the fiftieth anniversary of Holland's Liberation on May 5, 1995.

Arrangements for concert opportunities, transportation and lodging are well under way. The tour is scheduled from about the end of April to early May, 1995.

Male singers of all ranges, but especially first tenors, are invited to join us for this venture. After the Holland trip your commitment ends, if you choose. You need to be able to commit yourself to join us for regular weekly rehearsals in **Hamilton, Ont.**, commencing June 1994. The Ambassadors memorize all their music. Our present membership is drawn from the "greater" (Brantford-Grimsby) Hamilton, Ont., area.

Your cost will be about $1,000 for flight, lodging, meals and personal expenses. The cost could be reduced with grants and corporate sponsorships.

For additional information, contact:

Hank Hultink, President
(905) 679-6017 (home)
(905) 648-1200 (bus.)

Harold de Haan, Director
(905) 389-2104

Miscellaneous

Maranatha Christian Reformed Church
St. Catharines, Ontario

JOIN US FOR WORSHIP

If you are vacationing in the beautiful Niagara Falls area, join us on Sunday at Maranatha CRC, 301 Scott St., St. Catharines, Ont., at 10 a.m. and 5 p.m. If you are a CRC minister willing to fill our vacant pulpit during your vacation, please call **Sid Miedema at (905) 937-0314.**

Job Opportunities

Calvin Theological Seminary

Director of Recruitment and Financial Aid

Calvin Theological Seminary seeks applications for the position of DIRECTOR OF RECRUITMENT AND FINANCIAL AID. This full-time position will provide student recruitment for the seminary's degree and other academic programs and coordinate student financial aid.

Qualifications include some theological training preferably at Calvin Theological Seminary; excellent interpersonal, oral, and written communication skills; self-motivation, and a willingness to travel; ministry experience helpful.

If interested, submit resume to **Connie Bellows, Director of Human Resources, 3201 Burton SE, Grand Rapids MI 49546.**

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Real Estate

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Dave Pel & Co
Phone: (604) 585-1255
Fax: (604) 585-8525

Miscellaneous

CHRIST FOR RUSSIA

Needed: copies of (the out of print) L. Berkhof's **Summary of Christian Doctrine**, as the English counterpart of the Russian translation. To be used as a text in the Bible School Seminaries beginning in the Russias. Please send to:

Brandt & Lavonne Bruxvoort
2590 So. Marion
Denver, CO 80210

Christ for Russia:
Duayne Sjaardema, Pres.
James Ritter, Newsletter Sec.
Dr. Robert Reitsema
(Bernice Jean Hoogsteen), Vicar
Ronald Bolas, Treas.
Rev. Nick Vogelzang, Exec. Dir.

Events/Classifieds

Miscellaneous	Miscellaneous	Miscellaneous	Miscellaneous	Events

Look for **Peter and Marja** on page 14...

The Living Word
Sermons for reading services.
Contact:
R. Vander Ploeg Secr./Treas.
210 Clarke St. N.
Woodstock, ON N4S 7M7
Phone: (519) 539-2117

JOIN THE C C SPRING 1994 CAMPAIGN

Many magazines and tabloids in Canada are struggling and C C is no exception! If each subscriber would gain us **one** new subscriber before the end of May 1994, we would, in one wonderful swoop, be where we were 10 years ago. Look around you — you'll see signs of new life everywhere. Why not blossom with the lilacs and hatch with the robins? Convince only **one** person or **one** family that **Christian Courier** is worth subscribing to. Send us this coupon today and we will send you a copy of **Building on the Rock**, Rev. Henry Van Andel's insightful meditations on Christ's Sermon on the Mount.

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ANNOUNCEMENT

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Calendar

May 28 Graduation ceremonies, 2 p.m., Redeemer College, **Ancaster**, Ont. Speaker: Dr. John Redekop on "What makes a college Christian." President Rev. Henry R. De Bolster will also be recognized.

May 28 Annual ABC sale, 9 a.m.-1 p.m., Shalom Manor, **Grimsby,** Ont. Breakfast from 8-10 a.m. Lunch from 11a.m.-1 p.m. Come and join us!

May 29 City-wide hymn-sing, 8 p.m., First CRC, **Sarnia,** Ont.

May 29 Dutch worship service, led by Rev.Lammert Slofstra, 3 p.m. CRC **Ancaster,** Ont.

June 3 Open house for Aneta Zondervan and Keith Groen, 7:30-9:30 p.m., Chatham Chr. High School, **Chatham**, Ont.

June 6-10 "Milk & Honey Summer Festival," a Christian vacation experience focussing on the theme, "Not by Bread Alone." At Redeemer College, **Ancaster**, Ont. Call Janet at (905) 648-2131.

June 8 Twenty-fifth anniversary "Hollandse Dag," 10 a.m., Community Centre, **Moorefield**, Ont. Speaker: Rev. L. Schaafsma. Take your own lunch and cup along!

June 13-16 Fourth annual "Avond Vierdaagse", a 4-day evening walk at the Royal Botanical Gardens, **Burlington,** Ont. Info: (905) 383-6319.

June 15 "Hollandse Dag," CRC, **Brockville**, Ont. Speaker: Rev. S. Van der Schaaf. Tickets $7. Info.: Mrs. H. Pijl (613) 342-3613.

June 17 "Christian Singles and Single-Again" conference/retreat at the Bible Conference Centre, **Guelph**, Ont. Info.: Andy at (905) 521-8968 or Liz at (905) 522-8207.

June 18 "Grunneger Picnic," 10 a.m., Grand River Conservation Area, **Rockwood**, Ont. Wie hoop'n op goud weer en'n haileboel lu.

June 22 "Cypress Gardens Winter Ministry Picnic," 10:30 a.m., Southside Park, **Woodstock**, Ont. Info.: (905) 935-7764.

June 23-26 "Canadian Christian Festival IV," at Copps Coliseum, **Hamilton**, Ont. Theme: "Sharing the Joy." Speakers include: George Carey, James Forbes Jr., David Mainse, Jean Vanier (Founder of L'Arche) and Lois Wilson. Info.: (905) 523-3100.

June 25 Christians across Canada participate in "A Day to Change the World," as part of the "Global March for Jesus." Watch for local announcements. Info.: (416) 778-7080.

June 26 Retirement service for Rev. Henry R. De Bolster, 10 a.m., CRC **Ancaster,** Ont. All welcome!

July 11-22 Summer School at Wycliffe College, **Toronto**, Ont., sponsored by Wycliffe and ICS. Speakers include: Grant LeMarguand, Harry Fernhout, Edith Humphrey, James Olthuis, Mary VanderVennen and Loren Wilkinson. Registration and info.: (416) 979-2870, fax: (416) 979-0471.

Church press

Jacob Kuntz

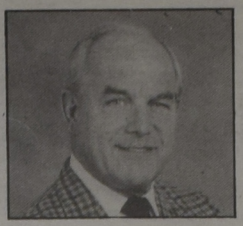
quotes

Churches in financial trouble

The* Globe and Mail *of April 30 reported on the financial squeeze in which many denominations find themselves. The Anglican Church was mentioned as an example, but the monetary problems are in no way limited to that particular denomination.

"The equity-rich, cash-poor Anglican Church of Canada, like virtually every other religious denomination in the nasty 1990s, must trim 10 per cent of its $26-million operating budget in the next 18 months.

"According to Archdeacon James Boyles, the church's chief operating officer, the cuts will mean slashing national office operations, the possible sale of some property, and almost surely a major withdrawal of the church's mission in Northern Canada and overseas. 'The cuts will particularly hit dioceses in the North,' he predicted. 'It may well mean layoffs of clergy in the North.'



"With two million official members and 2,000 parishes, the Anglican Church is Canada's third largest Christian denomination after the Roman Catholic and United Churches. But its cash-flow and demographic problems are in no way idiosyncratic. Like every other mainstream denomination, fewer than one in 10 declared Anglicans actually makes it to church on any given Sunday.

"Moreover, although individual gifts to churches have kept pace with inflation in the past decade, fewer churchgoers in most denominations are willing to see their money go to national church headquarters.

"This represents a significant change in attitude on the part of church members, who see value in targeting their dollars to overseas famine relief, but sense they get less bang for their buck with money that is destined for head office.

"Experts say virtually every Christian denomination is being forced to take a hard look at its future as parishioners dwindle in number and advance in years."

A burning issue

"The issue of euthanasia is not going away. Some people think this will be the cutting issue of the 21st century." That's what the April 23 issue of* The War Cry *wrote in its column "Insights," under the title: "Whose life is this anyway?" (referring to a question asked by Sue Rodriguez).

"If, as the secularists say, the responsibility for life rests solely in my hands, and I am accountable to no one, then it is right that I should decide on matters of life and death. But acting as if God does not exist has far-reaching consequences.

"The Christian perspective is founded upon biblical principles. The mysteries of life, our 'coming in and going out,' are not in our hands, but God's. 'The Lord giveth and the Lord taketh away. Blessed be the name of the Lord.'

"There are some life principles which require defence and a line we must not cross.

"We must give compassionate consideration to the needs of suffering humanity, and special attention and support to the hospice movement which is dedicated to making the last days of life pain-free and as comfortable as possible for both the sufferer and the family. Legalizing euthanasia will open the door onto a slippery slope leading to a multitude of other 'playing God' situations.

The same issue of* The War Cry *also published the following "positional statement" of the Salvation Army on euthanasia:

"The Christian faith puts death into proper perspective as the transition from earthly life to life eternal. In this context, The Salvation Army believes that man has not the right to death by own decision, whether procured by his own act or by the commissioning of another person to secure it.

"The common experience of Christians throughout the ages has been that the grace of God sustains heart and mind to the end. To many, the end of life is clouded by pain and impaired judgment, and whilst we believe that it is right to use all and any medical treatment to control pain, experience denies the rightness of legalizing the deliberate termination of life by a doctor, authorized by a statement signed by the patient whilst in health. Such euthanasia threatens to debase the function of doctors and impairs the confidence of their patients.

"As an extension of this subject, The Salvation Army accepts that a next-of-kin to a patient is justified in agreeing to medical advice to remove life-support systems when brain death has occurred.

"We promote the concept of palliative care and death with dignity in treating the patient in social, medical and spiritual aspects."

"Unless our nation experiences a genuine spiritual and moral renewal, we are heading towards much greater suffering, and Christians will be in the centre of it.

"Even now, scarcely a week — sometimes it's scarcely a day — goes by without Christians coming under attack from someone in the media: Christian 'fundamentalists' are censoring books; Christian morality is causing problems for homosexuals; Christian ideology shapes the agenda of the Reform party; Christian views of the family deny same-sex couples spousel benefits; rigid Christian views are at the root of the depression and suicides of native young people on a northern Ontario reserve; 'Bible belt' morality denies young girls access to abortion counselling. So it goes, day after day. We have almost grown used to the attacks.

"The Anglican bishop wondered whether the accelerating social collapse and unwillingness of people to be governed will not incline society toward totalitarian solutions. He predicted that in the days ahead, the church will almost certainly suffer more. Think now about what it means to be the church, to live as Christ's own body within the world, he said. We will need to be communities of faith where people are helped to 'think Christianly in a world which has forgotten how.'

Sharing in Christ's suffering

In* Christian Week, *March 29, attention was called to the fact that not only in the past but also today many Christians suffer because of their allegiance to Christ. Anglican bishop Anthony Burton was quoted, saying that this will not get better but worse.

"Easter is an encouragement to us not to be intimidated by the small amount we may suffer now, nor by the much greater amount which may face us in the days ahead. Christ is with us. Life has conquered death. We can face the challenges of our society without fear and be a transforming presence there. And a 'glorious future' awaits us. It is an honor to suffer with the One who rose from the dead."

Another 'burning issue'

Apparently also among Free Reformed people smoking has not been abandoned.* The Messenger *(April issue) contained a guest editorial on the evils of smoking.

"I believe the answer is Yes. Churches which have implemented a NO SMOKING policy on their premises (and I believe that most of our churches have) are to be commended for their initiative and the love and care shown to their members. This policy shows that as a whole, the church recognizes that this addiction is unethical. But the church can do more:

"1. We can pray for those who are addicted to the habit and striving to be delivered.

"2. Each church which has not yet done so may consider banning all smoking from its premises, inside and outside buildings.

"3. Consistories can decide to make smoking and its detrimental health effects on children (especially smoking of mothers-to-be) a topic of discussion at home visitations.

"4. Church leaders can sit down with young people who are prone to take up this evil habit and urge them not to do so.

"5. Family members and friends can support and encourage their brothers and sisters and so help them in the struggle to find a release from this dangerous addiction."

Jacob Kuntz is a retired Christian Reformed pastor who has a part-time position in Holland Christian Homes in Brampton, Ont.

Reformed reps dispute status of heretical sermon

Irene Bom

CHARLOTTETOWN — A sermon delivered at the Canadian Council of Churches' (CCC) triennial meeting last week is giving one Reformed denomination reason to leave — and giving another one reason to join.

Rev. Jonathan Gerstner, head of the Reformed Church in Canada, read a letter of protest — the first in at least 12 years — after outgoing CCC president Bruce McLeod told the assembly that different faiths have different ways of reaching God. Gerstner later said the incident will force his church "to wrestle with the reality of whether we can stay in the CCC," a discussion forum for 18 churches in Canada.

But the head of the Canadian wing of the Christian Reformed Church, who attended the assembly as an observer, says the incident only proves the benefits of full membership. "We cannot publicly dissent if we are only observers as we are now," says Arie Van Eek. Last fall the Council of CRCs in Canada (CCRCC) struck down a recommendation to become full members in the CCC, just as the CRC is a member of the Evangelical Fellowship of Canada.

PHOTO: COURTESY CCC

Outgoing Canadian Council of Churches president Bruce McLeod hands over the reins to new president Alexandra Johnston, a lay Presbyterian and English professor from Toronto.

> *"There is so much pressure to be a nice guy at these assemblies"*

Not pleased

In a Sunday evening worship service open to the public McLeod said that God would not be pleased if all Hindus would become Scottish Presbyterians and that it does not matter that a baby was born on a midnight clear if babies today are still drinking dirty water.

The next morning Gerstner stood up and read a letter stating that "God is pleased when Hindus are converted to Christian faith of any tradition" and that Christ's birth "is of supreme importance especially as hope" in a world in which children drink dirty water.

Gerstner said seven delegates from Roman Catholic, Protestant and Orthodox churches later thanked him for reading the letter.

But Van Eek had strong words for the protest. "I didn't like it. It looked like the next thing to grandstanding," he says, adding that he asked Gerstner why he did not follow the command in Matthew 18 first to speak privately to McLeod. Van Eek says the two Reformed Church delegates who helped draft the letter, both recent arrivals from the United Church, were "obviously making a political statement" against their former ecclesiastical umbrella.

Abused privilege

The two reactions stem from different views of McLeod's role behind the pulpit. Van Eek says McLeod abused his speaking privilege to push a United Church agenda and that the CCC board should simply announce a disclaimer. (The letter was referred to the next board meeting).

But Gerstner says the sermon was more than just a personal opinion, and so he had to clear his church's name publicly. "Before the speech the 18 sponsoring churches were named. And then McLeod began his speech by saying how happy he was to have been able to represent all 18 churhes during his term," he notes. "And his speech was absolutely unambiguous. He didn't recant any of it later."

Solo voice

The Reformed Church delegates were equally upset with an Edmonton United Church laywoman's public description of how Buddhist monks had led her congregation into a renewed spirituality.

But Gerstner says that was an individual voice that was not linked to the whole council, so they did not protest.

While the observer status of the CRC kept its delegates from open protest, it did not sideline them.

"We were totally incorporated. There was practically no distinction," says George Vandervelde, a CRC professer at Toronto's Institute for Christian Studies who also attended. Van Eek estimates that CRC delegates have been more involved in CCC committees and commissions than the RCA, despite the refusal for membership. Van Eek also helped lead one of the twice-daily worship sessions.

"There is so much pressure to be a nice guy at these assemblies, rather than to speak the truth in love," was Gerstner's message to evangelical churches, whom this assembly urged to join the CCC.

Real solidarity

A rookie member of the CCRCC's interchurch relations committee who attended, Aleida Van Beilen, sensed a "good spirit" at the assembly. "There was a real solidarity there and true Christian worship," she adds.

However, the Sunday evening service also included a liturgy in which worshippers prayed to the spirits of the north, east, south and west. They asked the spirit of the west to "keep us open to life's changes and when it is time for us to go into the earth, do not desert us, but receive us in the arms of our loved ones."

"There were things done that we're not used to, but they were done for interfaith purposes," says Van Beilen. "Our church isn't that advanced yet."

Van Eek expressed concern that a week of work by the assembly was lost in the scuffle about Sunday evening, which took front page of the *Globe and Mail*. The assembly also expressed solidarity with the people of Newfoundland without a livelihood, congratulated new South African president Nelson Mandela and encouraged churches to empower women.

Thinkbit

"Here lies atheist John Watson — all dressed up and nowhere to go."

Epitaph on a tombstone

News Digest

Edited by Irene Bom

Wishing we were sharks

TORONTO — Sharks have one of the best sensory systems around, according to a recent report in the *Globe and Mail*.

They can smell one drop of fish extract in a 1,000-square-metre lagoon two metres deep. Their eyes have lenses seven times as powerful as those found in humans and have a reflective layer behind to increase light collection.

They also have electroreceptors that enable them, for instance, to detect the heartbeat of a flatfish buried in the sand.

Health news for women, men

BOSTON, Mass. — "Women get depressed twice as often as men," writes Madeline Drexler in the *Boston Globe* magazine. "In nearly all Western cultures, and regardless of race, income level, education or occupation, this statistic holds true, says the American Psychological Association."

In another story, recent health news for men points to the benefit of health food. Men who eat organically grown food may have nearly double the number of fertile sperm, say Danish scientists studying the effects of pesticides. (The finding "amazed" scientists, according to *The Daily Telegraph*, and they are treating it with extreme caution.)

Smelling soot triggers old memories

BLACKPOOL, Eng. — By concocting smells of the past, Fred Dale of Blackpool, England, is able to perform "reminiscence therapy." He stimulates pensioners with such odors as an old fever hospital and the soot of a kitchen range.

Old people "won't remember what they had for lunch two hours ago, but will recall exactly what they were doing 50 years ago," he told *The Sunday Telegraph*.